THIRD WAY INDEX

Vol. 4 (1980)

NOTES
1. Numbers refer to the page on which the article begins.
2. Titles of articles and subjects are in **bold type.** No distinction is made between main articles, columns, 'Chronicle' items and editorials.
3. Names of authors, interviewees and reviewers are in ordinary type. An asterisk (*) indicates that the author contributed a review, not an article.
4. Titles of books, plays, films and exhibitions reviewed are in *italics,* as are the authors of the plays and books.
5. The index includes all the main 'Chronicle' subjects, but not 'Memorandum' or 'Voices', and not the name of 'Chronicle' contributors.
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SUPER

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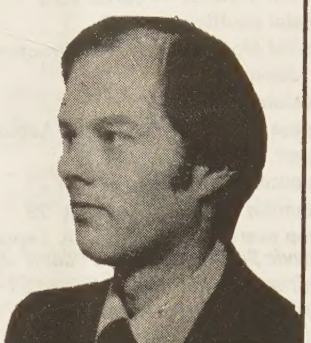
Gladwin

False economies are expensive



Spending money is often the best way of saving it. Private individuals know this in their own personal stewardship. It is false economy which tells me not to spend the money keeping my house and my car in reasonable repair. A regular coat of paint on the house and regular servicing on the car can be the sort of investment which will save potentially larger bills later on.

Sadly, we do not work on the same principle when we act collectively. We acquiesce in the thinking, so prevalent in governments, that short-term economy is essential to long-term prosperity. It is a quite remarkable double-think which has some very damaging effects. Perhaps it is endemic to government that it cannot distinguish, on the one hand, between genuine (and, from a stewardship perspective, proper) economy and, on the other hand, short-sighted false economy. If a local authority house is old and suffering from damp, rotting brick and woodwork and decaying wiring, is it going to be cheaper to do the repairs now or wait until next year or the year after?

We have to be honest. There are only three choices. Firstly, act now and save tomorrow. Secondly, save now and spend a good deal more tomorrow. Thirdly, take no notice and allow housing standards to deteroriate. That is what, in practice, cuts in expenditure on housing mean. As a community, can we genuinely call that good stewardship?

The folly of not distinguishing between genuine and false saving in this matter of housing goes wider than the area of local authority housing. The work of housing associations is likewise threatened by the central treasury axe. It is not just that 100,000 properties for families and old people are going to be lost in the immediate future. It is also that the skills and wisdom of people committed to working to help housing by the work of associations is going to be destroyed. A few sentences in a Treasury memo can undo years of skill. Once lost, it will take years to put it all back together (once central authority decides to reverse its policies).

We may note, as we think about housing associations, that this is an area of voluntary work. The goodwill and imaginative thought of ordinary citizens has built up this sector. If the government will not support community building work such as this and make maximum use of the skills involved, what sort of community do they want us to be? Not only is it bad economy, it is also a bad witness to the whole community. Governments are meant to be a terror to bad conduct and encouragers of good conduct. Indiscriminate economy can be a depressant upon the good conscience and a recipe for greater difficulty in the future.

There is one further side to this. If I consider taking on a responsibility, I ought to consider the cost before agreeing to it. Once I have accepted new responsibilities, I am under moral obligation to carry them through. If, through unforeseen circumstances, I cannot do so, I am still under obligation to see that others continue it when I leave it. Governments are under no less of a duty. If they provide houses, they must accept the responsibility of maintaining them. If they encourage voluntary associations to share in this task, then they must offer the necessary support. They cannot just withdraw without making adequate provision for these obligations and responsibilities to be met.

It is at these points – proper stewardship, support for good conduct and acceptance of responsibilities – that it is wholly unacceptable for there to be one set of moral principles for the private citizen and another for collective authority. The obligations implicit in the love of our neighbours as ourselves brook no such distinctions.

John Gladwin

Chronicle

We regret that, owing to pressure on editorial space this month, the 'Chronicle' feature is absent. It will return next month. We trust readers will understand the problems occasionally caused in a particular issue caused by seasonal fluctuation of advertising demand.

Memorandum

Christian teachers

Courses to be held in the near future at Stapleford House Education Centre, Nottingham (run by the Association of Christian Teachers) include 'The Visual and Dramatic in Religious Education.' (January 23 - 25) and 'Christians in School', a day conference on Saturday 31 January to enable teachers, secretaries, caretakers etc., to consider together their opportunities and responsibilities. Details: Fred Hughes, Stapleford House Education Centre, Wesley Place, Stapleford, Nottingham. (0602 396270).

Kingdom conference

'Kingdom Come' is the name of the Frontier Youth Trust's National Event to be held at the Hayes, Swanwick, Derbyshire from 16-18 January 1981. Workshop topics include coping with the young unemployed, with crisis counselling and with multi-racial groups. More details: Margaret Starns, FYT, 130 City Road, London EC1V 2NT.

Christian business

Graham Ferguson Lacey, chairman of several public companies in the energy and industrial sectors, will be speaking on 'The Christian in trading' at a meeting of the Business Studies Group on 13 January (6.15 pm at the premises of John Laing Ltd., 14 Lower Regent St., London SW1).

Bereavement counselling

Cruse, the national organisation for the widowed and their children, is running a course of ten seminar and discussion groups on counselling before and after bereavement, starting on 15 January 1981. The course is open to doctors, social workers, ministers, nurses, health visitors, educationalists and all who work in a professional capacity with dying and bereaved people. Details: Cruse, 126, Sheen Road, Richmond, Surrey.

Theology for laymen

The first of a course of six meetings in 1981, looking at the biblical basis for Christ-centred social involvement and its practical outworkings, will take place in central London on 26 January with Professor C. D. F. Moule as the speaker for the course. Details: CHIPS, 31 Green Street, London W1.

Aged homeowners

A new booklet published by Help the Aged sets out clearly details of the new government plan which can provide extra income for elderly homeowners on low incomes, and is available free of charge from: Help the Aged, 32 Dover St., London W1A 2AP.

Reaction

No self-interest

I refer to Christopher Catherwood's appalling arguments (October issue) for supporting increases in government defence spending.

Until recently I considered the government's decision to bolster our nuclear and conventional deterrents with whole-hearted approval. However, I now have grave misgivings. The gravity of this issue for Christians, even more than for non-Christians, cannot be over-emphasised. Pacifist or Augustinian, whoever is wrong is terribly wrong. As a waverer, I feel only too acutely how the mind of God must be sought with fear and trembling concerning this subject.

It is this awareness that forms the basis of my extreme exception to the arguments outlined in the first part of Mr. Catherwood's article. If we are to support military action, then concern for our own (ie Christians') personal safety must be the very last consideration in our minds, and yet we are exhorted to defend British Christians from the Russian persecution that would undoubtedly be consequent on an invasion. Mr Catherwood appeals against the use of 'emotive' arguments and yet the first two-thirds of his article can be described in no other terms. Furthermore, the 'emotive' element in his writing is directed towards defending our self-interests as western Christians, and assumes from start to finish, and as a matter of course, that the godless society in which we happen to live is infinitely more worthy of being defended than the godless one of the other side of the iron curtain.

Meic Pearse
Swansea, Wales

Nuclear thanks

Are you having a nuclear debate or an anti-nuclear lobby? Seven letters (November issue) all on one side sounds unlike any debate I have ever heard. Being charitable, I must assume you have had no letters from the other side, so I shall have to put pen to paper.

I thank God for nuclear weapons. Has he not used them for the last 35 years to deter conflict between the major powers? What else has kept back communist expansionism or capitalist imperialist aggression? The horrific consequences of their use has prevented that use. For similar reasons, gas was not used in the second world war.

Much of the world is at peace because of the nuclear deterrent. God uses peaceful eras to spread the gospel, eg the eras of the Roman and British Empires. Similarly, since the second world war most parts of the world have known unprecedented expansion of the Christian church.

Throw away the west's nuclear weapons today and the bear from the east will trample you before tomorrow. Communism is committed to world domination by whatever means it can. Trust and truth are alien to their world view. They have no absolutes. Anything can be justified if it promotes communist expansion. The west cannot disarm because it cannot trust any communist government.

Not that we can trust capitalistic governments very much either. But our politicians are responsible to the electorate. There are checks and balances. Professing Christians among politicians should also see themselves bound by the law revealed by God. The west would seem to want its nuclear force to protect its capitalist economic structures. We Christians should be in the forefront of those who criticise our own unjust economic structures. I don't want to protect them. I do want to protect world peace and I believe the means God uses to do this at present is the nuclear balance of power.

To my pacifist brethren I say, be realistic about the fallen world in which we live, and please make an effort to distinguish between Christian personal ethics and the responsibilities of the civil powers. Try too to distinguish between the Old Testament nation of Israel and the gathered church of God in a pluralistic society.

Rev Graham J. Weeks
Potters Bar, Herts.

To drink or not to drink?

Thank goodness John Root, in his September editorial, is not advising Christians to stop drinking alcohol – socially that is.

As someone who at present spends all my working hours, and often more, involved in alcohol issues one way or another, that is seldom an answer, just an irrelevancy. If someone chooses to drink, or not to drink, alcohol that is a personal matter so long as he or she is not abusing self or others in the process. To 'call out' Christians not to drink, for the sake of those who drink too much, is not to touch to-day's problem in any meaningful way.

It is much more important for Christians to show that our relationship with alcohol is neutral, that it is not an issue in our lives one way or the other but that there are ways of problem-solving other than the use of a mood-changing drug (that is what it is!) and that one's self-image is related to a much more important value-system than whether one can hold one's drink like a man. As Christians we should have a lot to say and offer in the realms of personal identity, affirmation and purpose in life.

It is also extremely necessary for Christians to get involved in the political issues surrounding alcohol such as price control, advertising and availability – not least the unemployment and housing issues which lead to boredom, frustration and drink abuse. A change in these will, generally speaking, affect far more people long-term for good than avoiding the sherry before supper or wine with the meal.

Incidentally, the *last* thing most people who have had drinking problems want when they are recovering, is to have other people stop drinking because of them!

Jeanne Wesson
Edinburgh Council on Alcoholism

I was very pleased to see your article 'Should we stop drinking?' in the September issue. I have felt very strongly for a long time that Christians have closed their eyes to their responsibility to set an example and show that it is not necessary to drink in order to relax and be sociable. I think that we can use the excuse of not wishing to seem censorious to justify what we do when the real truth is that we are unwilling to give up a pleasure. I have always felt that Paul's words to the Corinthians (1 Cor. 10. vv 23,24) should be applied to a lot of things which Christians do today. We cannot all have a part in putting social evils right, but we can all influence people around us, for good or bad, and we should be prepared to give something up if our example may harm someone else.

Jean M. Battiwalla
London, N5

As one who has, in the past, been involved in the field of alcoholism I would like to respond to John Root writing in your September issue.

Taking the point that any new initiative against alcoholism must take into consideration the social injustice which leads to alcohol abuse we must also be aware of the increasing number of outlets in major shops. Too many people abuse alcohol because of its availability. When youngsters and the woman doing her shopping can easily find alcohol we must be prepared to fight the availability.

The church, in the past, has had a good record in combating alcoholism, but today we need to wake up to the present need and make a positive stand.

Captain T. Drummond,
Fieldwork Services Officer,
Church Army

Responsibility to Israel

I thoroughly enjoyed Pat Dearnley's interesting and provocative editorial in September on Israel although I cannot agree with everything said.

The truth is that the Christian does have a special responsibility to Israel not only because the gospel is 'to the Jew first' – a priority in evangelism which gentile Christians have sometimes found it convenient to ignore, but also, as Karl Barth noted, because anti-semitism is the worst form of atheism since it is dedicated to the removal of the testimony of the Jew to the existence and faithfulness of God.

The dangers facing Israel from militant, oil-rich, Islam are not to be underestimated. Is it not reasonable to suppose that the west would happily sell Israel to the Arabs to save a 10p rise in the cost of a gallon of four-star were it not for the determined lobbying of Jews and Christians, particularly in the USA. Nothing has so blotted the Christian witness to the world as the continued failure of Christians to oppose all anti-semitism. The memorable example of Corrie ten Boom's father in wearing a star of David in Nazi-occupied Holland has been the exception rather than the rule of Christian experience.

Christopher Simpson
Aberdeen

Idealised trade

In his reply to Phil Petty's July letter, David Richards (October) simply restates the old neoclassical defence of free trade such as can be found in any orthodox economics textbook. It is called the 'law of comparative advantage' and states that with trade countries will specialise in the production of those goods in which they have a comparative cost advantage over other countries, and that by trading all participants can be made 'better off' (defined as having more of what they want). It is however as weak as the assumptions it rests upon, and in this case they include: no technological change; perfect competition in *all* markets within trading countries; free trade elsewhere in the world; perfect mobility of 'factors of production'; and no transport costs.

Needless to say, when we return to the real world we find it not a bit like the idealised world of textbooks. In these circumstances an increase in trade may, and often does, lead to poorer countries being made *worse* off. For with trade comes specialisation (often in the production of primary products) in order to purchase industrial goods from the west. This leads to a destruction of domestic manufacturing and handicrafts industries and 'dependency' on imports of manufactured goods, paid for by experts of primary goods. But technological change leads to a fall in demand (and hence price) for primary goods and a rise in demand (and price) for manufactured goods, so that underdeveloped countries have to export more and more to obtain the same amount of imports.

Henry Dixon
London, E3

No boiling oil

I am glad for Gideon's sake that Christopher Catherwood (October issue) was not a member of the Manasseh Strategic Studies Group. Gideon found it hard enough to trust to the men the Lord gave him, without anyone encouraging him to use more men and boiling oil as well as swords and spears.

Jesus' way is even more radical than that God laid down for Gideon. His weapons of self-defence, and attack, were love and turning the other cheek. It is not an easy way, but then Christians are called to the narrow road, not the broad way that leads to nuclear war.

Dr Jonathan Richards
Cardiff, S. Wales

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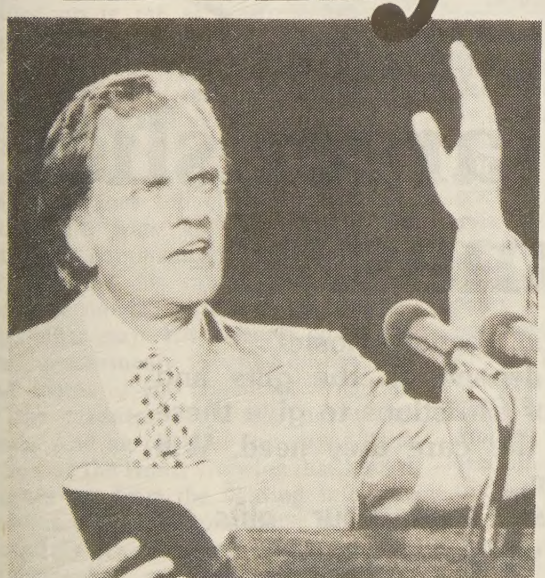

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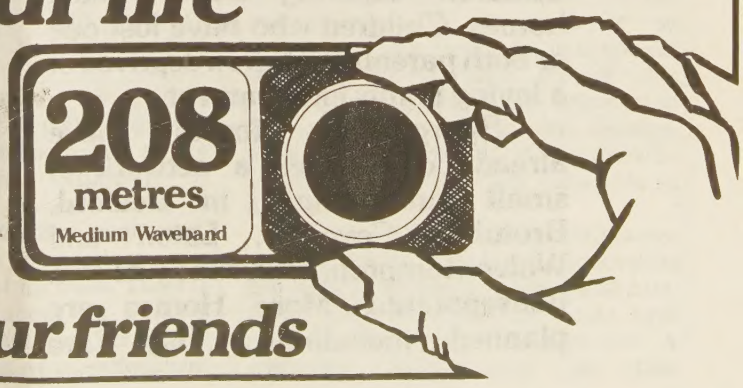

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46 Haddon House, Park Road, Birchington, Kent.

Critique

Photography/ Barry Etheridge

Shadows of death

HEARTS OF DARKNESS
Victoria and Albert Museum, London Till 25 January, will then tour other centres in Britain.

Today, a chill grey November promise of winter, I have been to view 'Hearts of Darkness', an exhibition representing over 20 years of Don McCullin's work as a photojournalist. Tonight as I came homeward through the wet darkness, reviewing remembered images in my mind, it seemed as if the greyness of the day had come to lodge with me, squatting in my soul. It is an extraordinary shock of an exhibition.

The images that McCullin has brought back from the wars that punctuate man's history of inhumanity to man paint far more than the statutory thousand words. There is an intensity to them that is frightening, a realism that is sickening, disgusting, a grasping at truth that is grimly fascinating. And there are not the words to relate the diffusion of remorse and anger and despair and nausea that welled up in me as I moved amongst them.

We have become too accustomed to the distancing of television war drama (how perverse and pathetic we seem, to call this entertainment) and the unreal, dispassionate news bulletin. 'Hearts of Darkness' goes too close for comfort. McCullin's wars are not fought by generals commanding depersonalised 'armies' and his campaigns are more than the movement of arrows over an unfamiliar map. His pictures count the cost, unashamedly focusing on the lives and deaths of the individual caught up in the madness of it all, the human being. And his eyes see too beyond the action at the front, knowing that hatred reaches out from the fighting, infecting and hurting the innocents who are inevitably the victims. Because the photographs are consequently so personal, so focused, so unafraid of defying the societal censorship of what it is 'not nice to know', they are stirringly, almost unbearably, powerful, unpalatable, demanding of response and action.

A Cypriot woman, torn by grief, her face a mask of inner torture, her hands

'Street gang in derelict house, Finsbury Park 1958.'

clenched in anxious desperation, mourns the death of her husband, supported and yet uncomforted by neighbours and friends who are themselves forced to turn their heads away to hide their shaming tears. Her son, uncomprehending, seeking only an end to that distorted cry of agony, reaches out to her, uncertainly touching her wringing hands.

A dead Vietnamese lies still and cold in the mud, his effects scattered around him by plundering marines, personal photographs and letters chilly echoing a past once warm with love and weeping for a future that will never be fulfilled.

An ambushed Biafran, mutilated and decomposing, is framed against the wreckage of an ancient rusting bicycle that would, in motion, have drawn attention to itself only by its quaint humour. Here it is both gravestone and death mask. The contrast is sickening.

Inevitably questions crowd in. Is it really acceptable that a man should earn a living from the recording of other's grief and suffering? Is it morally justifiable that he should intrude so deeply into the private miseries of life's victims? And to what appetite does this genre of photojournalism pander? Is it no more than a respectable voyeurism that may be served up with the Sunday breakfast in homes where there is no room for the *News of the World* but the *Sunday Times* (for which most of McCullin's work is done) goes unquestioned?

What answers there are remain confusing and dissatisfyingly enignatic, but perhaps that is in the nature of the photographer himself. Ultimately, it may be enough that the work is that of Don McCullin and not of someone else, for his attitudes and justifications seem so unusual for one of his trade. There is such a compassion about his work, a visible, painful, concern, that the merest hint of an accusation of sensationalism would be an insult to the man.

McCullin has suffered too, his childhood marred by the violence of school bullies (both pupils and teachers) and constant fear of his father's death (always inevitable) through chronic asthma. His career is marked with tortures and injuries inflicted on him by the bullies of war. Death has taken many of his friends. And there is now an affinity with his subjects that more than justifies his proximity.

McCullin is no intruder. He is, rather, a sharer and his subjects, in some way sensing this, welcome his presence as they would a mourner. Again and again there are eyes appealing to the camera, 'Yes. Take your photograph. Show them what they are doing to us', and gleaming with a stark accusation that demands to know just what those of us who now presume to stand on the other side of the camera are intending to do in response.

And McCullin cares. His active compassion is well documented. He is a man that will rush from a meal to offer bread, unsolicited, to passing waifs, deliver leaderless bands of young soldiers from the front, rescue men from situations already abandoned as hopeless by the experienced 'professionals'. But if you knew nothing of this the photographs would tell you.

In an improvised hospital, a young Vietnamese woman watches over her husband, clutching to her breast the baby that should be their shared joy, shuddering as the agony of crippling amputations eats up the man's consciousness. Hunched, squatting, it is

Fallen North Vietnamese soldier with personal effects'

as if she were imprisoning her limbs, ensuring that she cannot reach out to him impulsively and add to his pain. And yet she burns with a longing to comfort him and is ashamed by her powerlessness. It is impossible to believe that this is not an unconscious reflection of McCullin himself. His vigil differs only in its observation through a camera. In the end, perhaps, he photographs because he is otherwise impotent and useless and vulnerable to his guilt.

And he knows fear. His courageousness is legendary amongst the journalists and military who have worked with him. If he wore a uniform he would have been decorated many times by now. A moment's consideration of that

proximity to his subject reveals an extraordinary defiance of danger, a risk-taking that seems ludicrously disproportionate, so very much beyond the call of mere duty. And he always takes a light reading, always composes the frame. But it is a raw courage, a suppression of extreme terror, an act of the will that he forces upon himself as a necessity in the continuing search for the real wars, unacceptable faces that would otherwise be forgotten, unexposed. He has been seriously injured once. Every assignment brings with it a resurgence of the fear that the wars that have made him possibly the world's most respected photographer may yet deprive him of life.

Somehow, despite it all, he is still Don McCullin, the shy scarred young man who tentatively pushed his way into photojournalism with an affectionate, wondering, study of his friends from a local gang, uncertainly seeking a subject able to fully engage the passion and intensity that are a strangely ill-fitting inheritance from his childhood. Cyprus, in 1964, came to find him instead, as Vietnam did, and Biafra and Bangladesh.

'Hearts of Darkness' is an exhibition that must be seen. It is stark, frightening evidence of a world that really is out there, beyond the warmth and security of our hearths and pews, oppressed and hurting to a degree that can neither be disguised or justified, desperately crying out for help that never comes.

A book of the same title as the exhibition is published by Secker and Warburg (£5.95) and contains all the exhibition photographs with an absorbing introduction by John le Carre

Television/ Veronica Zundel

Country folk

THE GAMEKEEPER
ATV
To be networked on 16 December

Looking for a suitable place to film this adaptation of Barry Hines' novel, director Ken Loach tried a number of private estates in the North of England without success. As soon as their owners heard it was about a gamekeeper, they became suspicious. 'Ah', explained Mr Loach, 'but it's really about the human condition – the gamekeeper is only a symbol'. The line magically gave him access to a good location. Telling the story later, however, to an audience at the London Film Festival, Loach added, 'I can now reveal to you that actually the film *is* about a gamekeeper'.

The story is a salutary warning to the critic who would read spiritual or political significance into everything. True, the film does show a man torn between traditional and contemporary values, whose loyalty to his work and what it stands for conflicts with his awareness that he is being exploited. In one crucial scene an argument breaks out in the pub over the penalties meted out to poachers. The land was stolen in the first place, runs the familiar logic, so how can poaching be a crime? George Purse, the gamekeeper, has no defence against his friends' arguments, nor against his wife's complaints about the lack of job security, the low pay, the restrictions of rural life. All he knows is that he prefers gamekeeping to his former job in the steelworks, and that it is his job to ward off trespassers and catch poachers.

The film does therefore have a political dimension. It also, as it follows the gamekeeper's year from collecting pheasant eggs to freeing the full-grown birds, exposes the contradictions in his job. One of the most poignant images is of George, having just driven two schoolboy egg collectors off the estate in disgrace, casually dropping the discarded eggs on the forest floor. But this is in no sense a grand drama; there is no close-up of the smashed eggs to drum home the significance. Above all, this is another example of the Hines/ Loach team doing what they have proved their ability to do in *Kes* and *The Price of Coal*: portraying in semi-documentary form the rhythm of work, the undramatic relationships of families, and telling a gently humorous 'story of country folk' that is much more credible than *The Archers*.

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A. Morgan Derham

Group learning

GROW TO LOVE
A Resource Book for Groups
ean C. Grigor
St. Andrews Press, 222 pp., £2.25

Groups of all sizes are hot to handle; the arger they are the hotter they tend to be. The Christian community makes use of groups of all types and sizes, but all too often its deployment of such esources is amateurish, unsophisticated, nd sometimes downright dangerous. Likewise the aids provided from Christian sources, with a few notable exceptions, tend to be either too naive, gnoring the realities of group behaviour, or too sophisticated and scare off the would-be leader. Jean Grigor has achieved the happy medium; she knows what group dynamics are and how they operate; she is particularly skilled in Transactional Analysis. At the same time she has a clear Christian aim in view, and brings her varied skills very constructively to bear on her task – which is to help your average run-of-the-mill group leader to make the most of the resources contained within the circle of those whom he or she leads. There are sections on 'What Happens in a Small Group?', 'Getting-to-know-you Sessions', 'Using the Bible', 'Worship', 'Prayer', 'Meditation', 'Symbols', 'Drama', and 'Evaluation'. Jean Grigor's own sub-title for her book is 'Developing Caring Relationships', and that well sums up what it is all about. Insofar as anything about groups can be learned other than by experience, this book will be a very valuable tutor.

Lewis Misselbrook

Mission picture

THE OPEN SECRET
Lesslie Newbigin
SPCK, 214pp, £3.95

In a century of change few things have changed so radically as the meaning of the word 'mission'.

Gone is the image of the small, ill-kept building run on the donations of the rich for the salvation and comfort of the poor. Gone is the picture of the mission compound taking the gospel from Christian Britain to heathen lands afar.

Today, mission is seen as the evidence and overflow of the whole life of the body of Christ, part of its essence, and mission is the concern of the church in all six continents.

So also the Bible is seen not just as something to be sent to lesser breeds without the law but as live missionary literature which draws us in as we read it to an encounter with the living Word and sends us out as part of the flow of his life in our own time.

Lesslie Newbigin's book is an excellent review of mission. It comes out of his lectures to those preparing for missionary service. He calls it 'sketches for a mission theology'.

Newbigin is not always right but he is always immensely worth reading and the essential heart of Christian mission beats through his writings. Jesus Christ is Lord and the only final authority for the church.

Chapters deal with mission as proclaiming the kingdom of the Father (mission as faith and action) as sharing the life of the Son (mission as love in action) and as bearing the witness of the Spirit (mission as hope in action).

There is a chapter on the gospel and the meaning of world history on mission as action for God's justice, a less complete one on Church Growth, conversion and culture and a fine climax in the gospel among the religions where Newbigin is supreme in his own field.

All excellent stuff but I was disappointed not to find a chapter on the nature of the church. If evangelism and the works of love in social action are the right arm and left arm of mission, can they work or be understood apart from the whole body?

WITNESS IN A PAGAN WORLD

A Study of Mark's Gospel

Eric Johns and David Major

A commentary on the earliest of the four gospels for the non-specialist and in a style designed to help the beginner.

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Eric Johns is Head of the Religious Studies Department, Gorleston Grammar School, Great Yarmouth.

David Major is Lecturer in Religious Studies, Bournville College of Further Education, Birmingham.

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More holiday advertisements on page 30

David Burnett

Word in context

CONTEXTUALISATION: A THEOLOGY OF GOSPEL AND CULTURE
Bruce J. Nicholls
WEF (IVP/Paternoster), 72 pp, £1.50

Bruce Nicholls is the executive secretary of the World Evangelical Fellowship Theological Commission and has lived for many years in India. He is therefore well able to deal with the important subject of contextualisation, which focuses attention upon the dynamic interplay between theology and culture. He argues that contextualisation is not simple a fad, but a theological necessity demanded by the incarnational Word.

In the first of the four chapters, the author deals with cultural and supra-cultural factors in the communication of the gospel. It is frequently those aspects of human belief and behaviour which have their source outside of human culture, that have been omitted in many recent discussions. The second chapter considers pattersn of cultural and theological syncretism. This is followed by a useful chapter on hermenutics in which Nicholls lists those absolutes which must not be lost in a theology which is contextualised and yet strictly biblical. The final chapter discusses the dynamics of cross-cultural communication, and the indigenous church.

Bruce Nicholls is to be commended on a scholarly work dealing with a difficult but important topic. It provides a further reflection upon the 'Willowbank Report' of 1978.

REVIEWERS THIS MONTH

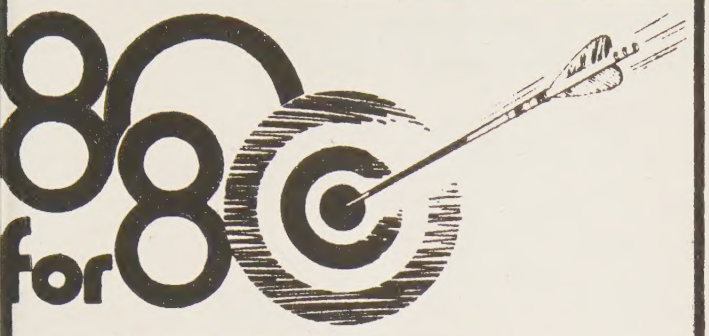
DR DAVID BURNETT is principal of the Worldwide Evangelisation Crusade's Missionary Orientation Centre

REV A. MORGAN DERHAM is Consultant Editor in Scripture Union's Bible Use Department and President of the European Evangelical Alliance

BARRY ETHERIDGE is training as a teacher in South London, and numbers amateur photography among his main interests

REV LEWIS MISSELBROOK is head of the Department of Mission of the Baptist Union

VERONICA ZUNDEL is Young Adults Editor for Scripture Union's Bible Use Department



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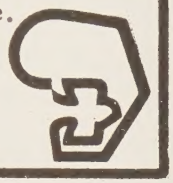

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help the frail

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Slants on Christmas

Rose coloured Christmas

Holly wintered wine — bottle green
swaddling red.
Sage green with breadcrumbs.
And pearly spotted mistletoe.

Woody log — brown
wearing a white waxy candle.
Basted turkey — bronze.
Postman parcel — brown
with this year's rainbow — hued stamps.

Golden candle glow
dispelling deep — dyed December violet.
And pied fairy lights
decking frost — spangled cones.

A spectrum of colours
diffracted from a prismatic manger
where The Light lay
gloom — girdled, bleak-byred.

Sheila Miller

The birthday

She, being of sound body,
Brought him for his birthday,
A child
And, knowing how to behave,
He gave his thanks
And having been reliably informed
That such things cost nothing but tears,
Asked her to kill it.

Barry Ethridge

A man in the east

A cock was crowing behind one of the larch fences
when we snow crunched to the village 'functioning' church.
A keen
wind pierced our Western coats as we waited for someone
to unlock the door, and Sergei, the local guide, said
"Only the old go to church." Then someone came,
a young black cassocked priest, and let us in. Politely
I absorbed the church streaming with light, ivy hanging
on white walls, colourful ikons and clean
rugs, but all my curiosity leapt towards
the priest, whose posture, meek, with hands clasped in front
of him — receiving no foreign messages — belied
his looks. He was a man Italian painters might
have sought as model for a Christ: his hair groomed long
and dark, a wide forehead pale with inner living,
and a smiling mouth, quick speaking. With us, his eyes
were courteous, undergoing the routine reception of tourists,
but this man's meekness, sure as air, covered
a strength of serenity, earth inheriting, quiet as oak.

Pat Buik